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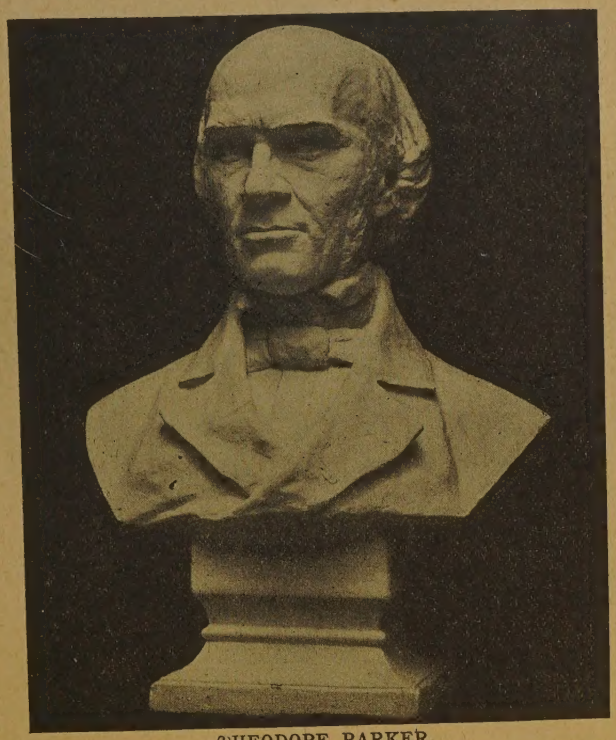
UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion



THEODORE PARKER.
Sidney H. Morse, Sculptor. See editorial, page 276.

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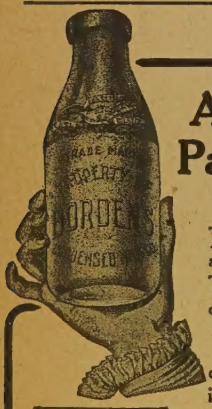

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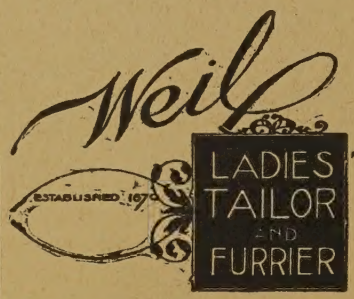

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

lume LXV. THURSDAY, JUNE 30, 1910. NUMBER 18.

Not by hard stress of lone philosophies,
Nor scorn of joys, nor sad disparagement
Of life and living things are shadows vain:
But—nearer road and new—by heart to see
Heaven closest in this Earth we walk upon,
God plainest in the brother whom we pass,
Best solitudes 'mid busy multitudes,
Passions o'ercome, when master-passion springs
To serve and love and succor.

—*Edwin Arnold.*

Last week we printed an address on Negro Suffrage the South delivered by Professor DuBois before ie Negro Conference in New York City, and ex-ained our reason for so doing in an editorial note. or the same reason we print this week a further dis-ission of the same subject by an ex-attorney general f Massachusetts, delivered before the same confer-nce.

The following resolution passed by the General Congregational Conference at its recent session in Chicago commends itself to the intelligence of this oasted age that is still encumbered with such a heavy veight of convention, extravagance and show. In no place do these "survivals" appear more burdensome nd inexcusable than in the holy presence of grief. Let other denominations take up the cry and let other ninisters urge in every possible way the greatly needed reform.

1. Resolved: That the Congregational Conference of Illinois, assembled in its annual meeting at Chicago, hereby extends to the City Club of Chicago its hearty approval of the official action taken to investigate burial matters, to lessen funeral costs, and to protect the people from extortion and needless burdens.

2. That members of our churches in ordering funeral arrangements study to apply the Christian principle of simplicity.

Voted that copies of this action be sent to the secretary of the City Club and to the Chicago papers.

REV. W. R. BUTCHER, REGISTRAR.

A special cablegram from Berlin to the *Chicago Tribune* gives in much detail the over-crowding, the discomfort and the grumbling of the American globe-trotting company. It is no evidence of the piety or of the art-loving or art-appreciating characteristics of American life that, on a conservative estimate, fully one-half of the four thousand five hundred spectators at the performance of the Passion Play are Americans. It is something much less commendable that crowds to discomfort the necessarily limited privileges of Ober-Ammergau. The same dispatch tells us that "Americans almost invariably take the highest priced accommodations they can get," and that "satisfied guests are few and far between." The facts back of this dispatch and back of this rush for theater seats to see the tragedy of the Nazarene enacted on a stage point to the vulgarity of the American ambition on the other side—money, money, money!—and not to a love of art or a purpose to study or even to enjoy the achievements of European civilization that so crowd the conventional travel-ways of Europe with many money-spending Americans to the inconvenience and the humiliation of the more appreciative, intelligent, and high-seeing American students who must needs avail themselves of the least comfortable and least profitable season of the year for such excursions. No levy of prices, discomfort, leisure or exhaustion will stop this breathless procession, but perhaps a growing realization that this American display of wealth, this breathless parade of leisure is being regarded by the intelligent on both sides of the ocean as an evidence of defective breeding, may ameliorate the situation. American dollars are willing to be slow if only they can be fashionable, to be uncomfortable if only they can be popular, but they don't like to be considered vulgar, and this display of touring capitalists abroad is becoming so common that it is in danger of becoming disgusting.

The need of a better acquaintance with the non-Christian religions of the world on the part of missionaries is now being enforced in many ways from the conservative side of Christianity. The Free Religious Association was organized forty years or more ago in Boston by radical students, men whom even the most liberal of Christian sects, the Unitarians, distrusted. Samuel Johnson, Samuel Longfellow and O. B. Frothingham were tutored, inspired and led by Theodore Parker and Emerson, who were in turn instructed by Sir William Jones and the great Oriental scholars of Europe. But the great international conference now in session at Edinburgh is insistent that the first condition of helping is that the helper know the ones to be helped. Dr. Cairns of the United Free Church College, Aberdeen, said the other day in an address at the great conference:

A thorough knowledge of the non-Christian religions by those who would labor among their adherents, is necessary. The man who goes out to such a field should learn a standpoint and a method and obtain such knowledge of the inner nature of the religion as will keep him at the outset from calamitous mistakes.

Of course these Edinburgh ministers are thinking chiefly of the strategic advantage such study will give to Christianity, and their position is wisely taken; but a comparative study of this kind will inevitably lead to the conclusion that Christianity is one of many, albeit the noblest system of religious thought and practice, the noblest elements of which it holds in common with other systems. The Nazarene will still remain the masterful teacher and a heavenly guide, but he will not stand isolated, a Savior apart, but at the head of the line of world Saviors, whose saving power is limited and weakened by the exclusive pretense. The process of reason on the part of Christian missionaries, the intelligent appreciation that will break down the supernatural claims of Zoroaster, Buddha, Mohammed and others, will react and expose the vulnerable points and the supernatural claims made for the humble Nazarene, the benignant, ever blessed and ever helpful son of peasant Mary and carpenter Joseph. The movement toward united Christendom, splendidly represented at Edinburgh in these days, is at the same time a sure though largely unsuspected movement towards a still larger synthesis, which Colonel Higginson first issued in a splendid tract, rightly entitled "The Sympathy of Religions," and reissued again in an edition of 10,000 copies for the Parliament of Religion, copies of which are still available at UNITY office.

A leisurely reading at a safe distance of the full and interesting reports found in the columns of the *Christian Register* of the recent Unitarian anniversaries held in Boston, reveals the fact that the "peace and harmony" of the "Unitarian body," like that of all other religious "bodies," tarries but for a time, even when achieved. In the early '70's, the Unitarian body was greatly distressed over the "Christian name." It had its "battle of Syracuse," and the Free Religious Association came into being. In the early '80's, it was the "Issue in the West," the ethical basis, and there were "resolutions," "compromises," "reiterations" and "preamble fights." The Western Conference was excommunicated, a rival was put in the field and withdrawn, a surrender which was never confessed, a defeat which was never acknowledged. Now there are many indications that the "storm" is brewing over social questions of the day. Institutional churches, Sociology, and, still worse, *Socialists*, are "hot words" in Unitarian conferences at the present time. The gracious presiding officer at the Unitarian festival, the honorable governor of Massachusetts, was very anxious to have it understood that he did not go to church to study political economy, or to be instructed in politics and political principles, but to "get religion." There is the old implication that laymen on Sunday want their souls soothed rather than stirred. But the very next speaker talked about "the classes," the existence of which he would fain deny. He reminded the banqueters that mills and factories are for the benefit of the people, not the people for the benefit of mills and factories. He talked of a "federated world"; he was solicitous "for the hindermost," and to him paternalism and socialism were much abused and very illicit terms. During other sessions the Social Service Department of the American Unitarian Association was evidently taking hold of the "live end of the stick," as Dr. Bellows once characterized the position of the radicals, out of whose camp he was trying ineffectively to keep. In a significant later issue of the *Christian Register*, Elmer S. Forbes calls attention to the fact that the Unitarians have always been eminent in their social service activities, and he calls again the oft-repeated roll for the benefit of those who assume that a working church is in danger of forgetting how to pray. That the fact of the church doors being open on week days menaces the vitality or even the restfulness of the Sunday service, is an assumption already gratuitous, and we believe wholly unsupported by the facts. Mr. Forbes' roll includes Dorothy Dix, Samuel G. Howe, Theodore Parker and William Ellery Channing, and points to the work done and doing in many cities by Unitarians who do not endanger their piety by their profound interest and aggressive study of the needs of their fellow men, or, in modern words, by their interest in social problems.

Busts have stories as well as men, and oftentimes the art counterparts undergo vicissitudes and pass through crises suggesting the ordeals of their originals. Such is the story of the striking bust of Theodore Parker, an electro of which is reproduced as frontispiece of this issue of UNITY. During the years immediately preceding and including the Parliament of Religion, the late lamented Sidney H. Morse sojourned in Chicago and vicinity. For a while his studio was in the basement of All Souls Church. During this time he modeled in heroic size the heads of the four great masters of the liberal faith: Channing, Parker, Emerson and Martineau. These busts, mounted on fluted columns, formed interesting and decorative features of the little auditorium which during the Columbian Exposition served as a sort of unofficial headquarters for the believers in and representatives of Universal Religion. When in 1905 the transfer was made from the "little church on the corner" to the bigger Lincoln Centre across the way, these busts lent themselves effectively to the decoration of the more stately auditorium. But alas, during the first vacation of the dominie, a luckless janitor dropped the fiery Parker and removed the pieces, and the noble quartet was reduced to a trio, while the mould, with much other valuable material in the estate of the gentle sculptor, was lost beyond recovery. Some two years after, as the bereaved dominie was re-

counting the hopeless loss to a circle of sympathizing friends in Los Angeles, the Rev. Eliza Tupper Wilkes remembered that All Souls Church of Chicago had presented as a dedication gift a copy of this bust to the new All Souls Church of Sioux Falls, South Dakota, and that when that building passed into other hands and other ministries, she had presented the Parker bust to Unity Church, Lawrence, Minn., of which she was then pastor. So there was hope of a continued life on earth to this creation in clay. In due time the Minnesota society shipped the bust to Chicago that a copy might be made and the quartet restored. But alas! once more, on another return after vacation, the dominie found that in the shipment again there had been a shattering, and this bust was reduced to pieces. This bereavement was noted in the pages of UNITY, and two sympathetic readers to the eastward undertook to make good the deficiency. But these smaller busts, while occupying significant niches in Lincoln Centre, still left the vacancy unfilled in the quartet. Last fall when the Editor in Chief of UNITY was dispensing some of his wares at Rockford, Illinois, he was confronted with the real Theodore Parker bust once more. It was as a second resurrection of the dead. When the Christian Union, under the leadership of Dr. Kerr, dedicated its new building in the early nineties, it had secured a copy of the bust originally prepared for All Souls. This time the work of reproduction was entrusted to the Art Institute of Chicago. An expert messenger bore the precious treasure in his arms from Rockford to Chicago, and the quartet in Chicago is again complete; and Universal Religion is represented not by a triangle but by a four-square. The mould is now stored at the Art Institute, and copies can be multiplied through the Lincoln Centre office. It is to be hoped that during this centennial year many church audience rooms and parish houses will want to set before the eyes of the young men and women of this generation this splendid representation of the vigorous leader of a generation mostly gone.

CONVALESCENT

Thou has come back from deserts vast and wild,
From twilight wanderings by a shadowy sea,
From the far glory of the Undefiled—
Thou has come back to home and love and me.

Tho' heavenly meadows stretched before thy gaze,
Thick flecked with amaranth and asphodel;
Tho' angels tended thee, and all thy days
Were palpitant with music as a bell.

Yet wouldst thou choose these low cloud-shadowed skies,
These tranquil hours with my hand in thine,
Gazing forever into answering eyes;
What sphere could be thy heaven that was not mine?

—*Ada Foster Murray.*

The main purpose of life is action and not quality, and though the manners of men spring from their qualities, their happiness or misery depends on their actions. —*Aristotle.*

Theodore Parker's Works

Nine noble volumes of the twelve promised, the centenary edition of this great man's writings,—noble in their physical embodiment, still more noble in their spiritual content are before us. These volumes reassure us that Theodore Parker is yet to have his day, that the man who left such a profound impress upon his contemporaries, who was the pulpit hero of so many of his spiritual children, is to come to a still larger constituency. This childless man is to have grandchildren and great grandchildren in the pulpits of the world. The noble type, the substantial paper, the attractive binding,—all awaken a desire to own and to read. The work of the editorial committee is commendable. When re-arrangement was necessary they ventured; when new material was discovered or rediscovered in the desperately unintelligible manuscript, it was inserted in the proper place, and the editing of each volume was entrusted to a special hand.

The first volume at hand is his "Discourse of Matters Pertaining to Religion," to many of his younger contemporaries still his greatest work. It was indeed an epoch-marking book, the first masterful introduction to many thousands of the wealth of non-Christian Bibles and the wisdom in non-Christan faiths. Who so fitting to edit this volume as Thomas Wentworth Higginson who, catching the spirit and the method of his master, carried the subject further in his great missionary tract on "The Sympathy of Religions," a tract which has the rare merit of not growing old. It is the habit of the young sprigs of divinity, fresh from school, to dismiss Parker with the condescending compliment that "he wrote so much and so well that of course accuracy was not to be expected." But Colonel Higginson, who knew him well, says, "His habit of accuracy was far beyond that of the average writer, and the errors were incidental and rare."

"The Transient and Permanent in Christianity" is edited by George Willis Cooke. This was the most disturbing as it was perhaps the most inspiring volume during his life. The title sermon brought him his Unitarian trouble. The title alone incriminated him at that time, even in the minds of the liberal.

"The American Scholar," also edited by Mr. Cooke, contains Parker's estimate of Emerson, Channing, Prescott, Hildreth, Beecher and Follen.

"The World of Matter and the Spirit of Man," which contains his latest discourse on matters of religion, has also been edited by Mr. Cooke.

His "Historic Americans" contains Parker's vigorous and original studies of Franklin, Washington, Adams, Jefferson, John Quincy Adams, and the much criticized study of Daniel Webster, all edited by Dr. Samuel A. Eliot, as are the volumes entitled "Sermons of Religion" and "Social Classics in a Republic"; the

first volume containing the famous ten sermons which were admitted even by his severest contemporary critics under a bill of exceptions. The last mentioned volume is a most helpful group of studies that may well claim a place on the most up-to-date sociological shelf. The mercantile, laboring, educational, perishing and dangerous classes are here discussed with a vigor and a sympathy, with an insight and a courage, which leave little to be regretted.

To Samuel B. Stewart was given the task of editing the volume on "Science and Safeguards." This contains the last sermon spoken by the man who crowded his great life work into fifty years. It was on "What Religion May Do for a Man" and, noble as is the statement, it is feeble compared with the demonstration.

The last volume to reach our hand is on "The Slave Power"; eleven hot discourses on a subject which still is and always ought to be hot, and is edited by the skillful hand of James K. Hosmer, who has worked so well in other historical fields.

Each of these volumes is introduced with an "Author's Preface" and concludes with several pages of interpretative notes. The latter are very helpful, for the local color and time setting at the end of fifty years need interpretative helps. The introductory prefaces are the parts that could be most easily dispensed with. Happily, Theodore Parker's style was so clear and his thought so direct that it could scarcely be misunderstood, and Theodore Parker needs no apology. There is a disposition, sometimes amounting almost to smugness, to excuse Theodore Parker's vehemence, to qualify his earnestness, and to regret his prophetic indignation. Of course any high school boy can revise a prophet fifty years after he is dead, and a prophet necessarily makes such revision possible if not desirable. In the hands of these revisers the old prophets of Jewry would largely be ruled out of court. Indeed, we have heard much about "Poor old Jeremiah," out of whose name these fair-minded critics have constructed the condemnatory noun, "Jeremiad." Indeed, by this test the Man of Nazareth was unjustified in his use of the corded whip, and his fiery words and awful denunciations were in bad taste, if nothing worse.

But what if it should be true that herein lies the truest credential of a prophet,—the power of seeing sin and the courage of denouncing the same? What if it should be true that Parker's conception of slavery and the sin of the slave-holder, instead of being an over-statement, was still an under-statement of atrocities that overleap all statements? What if it be true that the Union and all that it stands for were of little importance compared with the freedom of one black woman? It was the gentle Lincoln who out-Parkered Parker,—who was willing that every drop of blood drawn by the lash should be paid for by another drawn by the sword.

Perhaps there follows the impulse of stoning a prophet the disposition to apologize for him, to extenuate his judgment; but there follows later the everlasting gratitude, the growing appreciation, and an ever-deepening reverence for the man of God who sees mortal things in the light of eternity.

We believe there will be a bi-centenary edition of Parker's works in which there will be less prefatory apologizing and editorial correction. As it is, the small element of smugness in the editorial comment is unimportant; it cannot permanently cripple the feathered arrows of Theodore Parker, which still fly straight to the mark and pierce the center of hypocrisy, sham, social and commercial dishonesty, theological half-heartedness, clerical complacency and political duplicity. Let young men and women read with eager eyes these vivid and sometimes lurid pages and be moved by this American Carlyle who spoke plain words about high crimes and with the same words haloed the very criminal with the glory of the man he was meant for and the high destiny that awaited him.

One of the most startling bits of information concerning the achievements of science during the last three or four years is the assurance that anti-malarial work has actually stamped out malaria from Havana. An anopheles brigade under Dr. Gorgas undertook the work in irrigated gardens and the suburbs. Without extensive drainage, the natural streams and gutters were cleared of obstructions, while superficial ditches were made through the meadows. Little or no oil was used, but at the end of the first year it was very difficult to find mosquito larvæ anywhere in the suburbs of Havana. In 1900 there were three hundred and twenty-five deaths from malaria; in 1901 there were one hundred and seventy-one deaths; and this showing has slowly but steadily gone down to about twenty. In Panama the work has been carried on quite as successfully. The population had depended principally upon rain water caught in barrels or similar receptacles. Inspectors went over the territory twice a week, covering the water barrels, and giving their attention particularly to the yellow fever mosquito. The remarkable results can only be shown comparatively. It was supposed when we took the work from French contractors that the vital loss would make the achievement a problem. On one vessel eighteen young French engineers came over, and in a single month after their arrival all but one died. Now the condition is such that the doctors and engineers bring their wives and children with them, and no fear is expressed of contagion, even when a yellow fever patient is in the next ward.

E. P. P.

The more I think of it, I find this conclusion more impressed upon me, that the greatest thing a human soul ever does in this world is to see something, and tell what it saw in a plain way . . . To see clearly is poetry, prophecy, and religion,—all in one.

—*John Ruskin.*

THE PULPIT

Standardizing the Church

A Sermon by Rev. Roy E. Bowers, Wilmette, Ill.

My House shall be called a house of prayer for all peoples.—Isa. 56:7.

When a member of one denomination goes to a church of another denomination and finds he is a misfit, utter and complete, it is time that he or the church or both should be standardized. E. H. Harriman laid the foundation of his fame in the skill with which he rehabilitated broken-down railway systems and sent their stock soaring. One of his first measures was to standardize the supplies throughout, from stationery to car-wheels. You understand the value of this. You can imagine the confusion if we had no standard gauge for vehicles, or standard sizes in gas and water fixtures, or universal keyboards for typewriters and pianos.

You can readily see the parallel between this and sectarian Christianity; and to many of us the wish has come, that some ecclesiastical Harriman might arise and make it convenient to through-route good people to the Kingdom of Heaven without so many vexatious delays and transfers. Some Cleveland people I know recently moved into a section where their own denomination was not represented, but three others were near by. In time they decided on their first and second choices for a church home; but on application were told that a certificate from their old church was not sufficient; they must further submit to certain patent processes of that particular church. Naturally they declined and offered themselves to the church of their second choice, where they were received without difficulty. I once visited a Kansas town with a view to settlement. I found five thousand people, a badly dilapidated boom, and nineteen churches, five of which were in a state of coma, and the remaining fourteen still strong enough to offer some resistance to each other, but unable to do much against the chief Adversary. Why did such a condition exist? Because nineteen varieties of Christians back East when they came together on the frontier thought they must still have nineteen varieties of salvation. They would have rejected any proposal to become standardized as a surrender of tradition, habit and principle, and, in the opinion of the onlooker, it must be admitted, of the Old Adam.

Of course we all recognize the value of denominationalism.

1. It is quite likely that this nation would be far from its present stage of moral development, were it not for *the enterprise and zest of sectarian rivalry,* so that, whether of faction or sincerity, Christ was preached and empires saved.

Yet we may easily overestimate the part played by sects. To mention only one exception, we should remember that the Congregational churches of New England, judging, (mistakenly as we now think), that a more centralized polity would accomplish more for the Kingdom in pioneer conditions, during the first half of the Nineteenth century furnished the men and the money to organize hundreds of Presbyterian churches in these interior states. The splendid showing of that denomination and its salutary influence today, is largely due to the broadest kind of denominational unselfishness on the part of churches that set more store by the Gospel than by sectarian propaganda.

2. Another good work of the sects is by way of criticism. They not only provoke one another to good works, but by their jealous care for each other's purity they help to *maintain high standards of life.* The late Archbishop Corrigan, a Romanist of the most pronounced type, once declared that the Romish Church of America was a model to the Church in other lands. Being asked why, he gave various reasons, but finally said squarely, "the influence of Protestantism."

Yet here too there is a limit. The anxiety of struggling churches for men and money, the passion for numbers, too often leads to scandalous laxity, overlooking or even condoning grievous faults in their members or in candidates for membership, rather than risk losing them to a rival sect that would justify them for a consideration.

3. The least controvertible reason for denominationalism, the one which will probably maintain it far beyond our day, is its basis in human nature, and *the scope it gives the individual.* In general, sects exist less because of differences of opinion than because of temperamental differences. Their basis is not theological,—it is a matter of habit and makeup. Because we are individuals rather than standardized types, they exist, yea, and will exist.

As a part of his inheritance, by sheer inertia of habit, a man who was born in a certain denomination will, other things being equal, remain in it. But other things may not be equal. He may be so different from his parents, and his later environment of such a sort, that he receives a wholly different bent. He may be a man of action rather than thought, yet earnestly desirous of certitude. In that case he is strongly attracted to the Roman Catholic Church, where, when it speaks, he, like Newman, may with soldierly promptness believe and obey.

Or he may be sensitive to harmony and proportion, loving to have all things done decently and in order. He will probably become an Episcopalian. Or he may be of an opposite sort, indifferent to conventionality, spontaneous, effervescent:—who does not recognize in him the root of Methodism? On the other hand, if he is an analytic, logical, independent, reserved, he is foreordained to be a Presbyterian, or at any rate a Calvinist of some type.

You really can't expect an Episcopalian to worship where the service goes helter skelter; or a Methodist where the singing drags; or a Presbyterian where the sermon is illogical.

Thus great latitude for individual development is secured and the common religious life is enriched. For, as says the old song,

> "If all the world were of one religion,
> Many a living thing would die,"

and it is granted that sectarianism, by its tenderness for human nature, has done much for the specialties and bents of individuals, producing great efficiency.

Yet there is a limit to this also. As education progresses we see that these do not tend toward that full-orbed ideal of human-ness known as the "measure of the stature of Christ." There is something incomplete and one-sided in the development of the man who cannot, if necessary to the larger interests involved, fit himself into any Christian church. King Edward is an Episcopalian because he is head of the state church of England. But that does not prevent him, nor did it

Queen Victoria, at the summer home in Scotland, from having a Presbyterian minister for chaplain, or attending service in the Kirk; for there the State Church is Presbyterian. It is a tradition that the King belongs to no party, and by the same sign to no sect. The same ought to be essentially true of all large natures. It is noteworthy that the poets cannot be readily classified denominationally. As regards membership we know after investigation that Tennyson was an Anglican, Browning a Congregationalist, Whittier a Friend, and so on. Shakespeare cannot be certainly located, Milton too is a puzzle. So large were these men in their sympathies, so universal in their outlook, that they, like D. L. Moody, could not be thought of as anything but human,—the other name for Christian. That is, they have been standardized: like Holmes, who, while technically a Unitarian, at his summer home attended the neighboring Baptist Church, because for him it was more important to enter with others into the presence of the Eternal than to stickle for a sect.

Can we be hopeful of progress toward the ideal of a standardized Church? A Church that loses no essential, yet is truly universal?

There is truth in this. Multitudes of traveling men have been thrown out of their positions by the tendency to big business combinations. Many of the clergy might be similarly embarrassed by church consolidation. They would hardly favor any movement in that direction unless they were very true servants of Christ. As a matter of fact, however, when a minister enters on a pastorate, the business men who are his backers expect him to promote that particular Church. They are usually themselves meeting stiff competition in their own lines. They assume that the Church must be run on a competition basis, and if it is, they are able with greater zest and sympathy to co-operate. In fact, many ministers have found that personal popularity lay in the direction of hustling competition. If they refuse to proselyte, i. e., to try to get a neighboring minister's business away from him, they are open to the charge of laziness, timidity, and lying down on the job. If they preach the essentials of salvation only, in order to reach out beyond sectarian lines, the sermon -tasters accuse them of heterodoxy and abandonment of principle.

Now be it remembered, that to the average minister there are few things so distasteful and discouraging as to be pitted against another minister, in the hope of "drawing" from him. In so far as the minister is narrowly sectarian therefore, I am inclined to think it is chiefly because it weakly yields to a demand inevitable on the part of a laity immersed in commercial competition.

As to the main question, whether it is practicable to standardize the Church, two suggestions are worth looking at:

The first is furnished by the Roman Catholic Church. In modern times it has suffered but one serious defection, and we have seen Archbishop Corrigan's confession as to the benefit derived from that. Meanwhile, the Romanist views with complacency the contrast between his own Church and the multitudinous Protestant sects.

There are great diversities within that Church; diversities in comparison with which many of our sectarian differences are negligible. Yet in spite of these internal divisions it presents a united front against infidelity and Protestantism. Even Modernism does not contemplate a secession; yet over a similar though less important set of differences among our own churches, a local leader has threatened to start a schism. He cannot; his threat is vacuous; yet it serves to show the Protestant as contrasted to the Catholic spirit:—a tendency to champion the particular to the detriment of the universal; inability to keep the main thing in view. The Protestant is aware of that which is peculiar to his own; the Catholic contemplates the timeless Church, supreme over the ages, changeless amid the transitional, undivided in the presence of the sects.

A Protestant will let a small specialty detach him from his Church,—a dislike for some person, a divergence of speculative opinion, failure to receive attention commensurate with his importance;—so off he goes to another church or to no church, or perchance to be the Apostle of a new sect. That is the weakness of the Protestant,—an inability to get the social angle, and to see that progress is possible only as the whole body advances. He needs to be standardized, so that wherever he is in Christendom he will find points of contact, and a function in the life of the whole.

That is the ideal. Go down to the city and look at the reality. Here and there you see great church buildings, impressive in architecture and strategically placed. Then, much more numerous, but so insignificant you have to know where they are before you can find them, shabby wooden chapels, or ugly brick buildings with store-fronts and gothic doorways. What denominations lay claim to these various structures? Well, if the fine church is on a fashionable boulevard, it is likely to be Protestant. But if in the poor quarters, it is sure to be either an old Protestant building that was left behind, or Roman Catholic. But you don't need to ask about the shabby chapel. It is Protestant. In the spacious sanctuary men are shut away from incidentalness amidst the symbolism of eternity. In the little chapel people are thrust on one anothers' attention, and the personal note dominates. Hence the proverb, the small churches have the big quarrels. Thus even architecture becomes a symbol and a factor, and the lesson the Protestant needs to learn is, to magnify the thought of the Church, and so enlarge it, architecturally and spiritually, that minor interests can circulate freely without danger of collision. Possibly the "dim religious light" of the great fanes has a reason for being;—seen in it men are not so much aware of each other as individuals, as just members of one family. Peculiarities are not prominent; only the marks of the type.

True Catholicism is spacious, architecturally and spiritually. Protestants have yet to learn what it means to confess truly, as they now do with their lips, "I believe in the Holy Catholic Church."

The other suggestion comes from the Bible and from modern life. In a recent Anglican Church Congress the notable remark was made: "The Church had tried the experiment of putting Truth first, and the dismemberment of Eastern Christianity was the result. The second attempt was to put Order first, and the result is seen in the chaos of western Christianity. Has not the time come to make a reasoned and deliberate attempt to put Love first?" It reminds us of the chapter in Lovey Mary entitled, "A Denominational Garden," where Miss Viny remarks, "There's just one thing all the flowers unite against, that's the canker-worm Hate."

Here is the truth: The Church should be a House of Prayer for all peoples. They, whatever their personal idiosyncrasies, should find room and welcome there on the basis of their common humanity. That common humanity is the humanity of Christ. Jesus Christ is the standardized Man. The standard Christian is Christ-like. So far as the records show, Jesus had no idea of starting a procession into Judaism or a secession out of it. He started no sect. Christianity, as we know it in him, is possible in every denomination. He stood for what is vital to character; for the essentials of living. In his view the supreme requisite is to have the heart to look up and say, "Our Father," and to look round about and say, "Our Neighbor."

On this basis alone can the world be possessed by the Church. The Church must be more and more humanized, that is, Christianized. The foreign missionary is teaching us this. A Hindoo is not won to Christ by being told that he must be methodized or baptized or congregationalized, and it is no longer attempted. Simply by the winning power of Christlikeness the multitudes are being brought over.

Long ago St. Paul wrote, "Unto every one of us is given grace," (i. e. power of personality), "according to the measure of Christ." Jesus Christ is the standard, and no other person or thing. Years before that Jesus himself prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, ... and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

Oh that wonderful prayer! Brethren, I stand before you today, not to plead for this or any denomination, but simply to bring home to you the golden truth that the Church is standardized when its members are "in Christ"; that is, when the supreme thing in their confession is loyalty to God's plan and pattern for their lives. Paul fought against sectarianism all through his early ministry; and in the thick of it he wrote, to the would-be leaders of the Galatian sects, "Behold, I, Paul, say unto you that . . . . in Jesus Christ neither circumcision availeth anything nor uncircumcision, but a new creature."

The one demand to make in the name of Christ upon men is, that they with us seek to have wrought in them the miracle of a new creature. A full, true humanity, that is what God seeks to create in us in the place of meanness; and until that is done his work of creating man is not finished. Our mission as a church, therefore, is not one of logic and authority, but one of living and being. The standard which is set before us is neither book, symbol nor creed, but Jesus Christ—given to us from God on high, that we in newness of life may possess our souls and rule our inheritance.

We may speculate about the Church of the future. We may, with some, think of it as domiciled in a great Civic Temple, having a central meeting place, with clustering chapels round about; each arranged for the rites of a particular sect; an altar in one, a baptistry in another, a mourner's bench in another, and one, it may be, like the Holy of Holies, empty of all visible furnishings; such a church, a civic institution with room for all human diversity. Or, we may think of the Church as a fellowship of all those who are seeking by all means to enter into an entirely human life, that is, the Divine life; and in close fellowship with Jesus Christ, God's perfect will for them, seeking also to win others to obedience to that same God will.

The Civic Temple may or may not come to be. It cannot, unless the inward Temple first is built. When this comes to pass, and the love of God is shed abroad in every heart, every place where two or three meet together will be a spacious House of Prayer for all peoples, and no one will meet us at the door and say, "You cannot enter here," for, "We are One in Christ."

Address by the Hon. Albert E. Pillsbury, Ex-Attorney General of Massachusetts, Before the National Negro Conference, New York, Friday Morning, May 13, 1910

It may be that the public judgment is so far settled upon disfranchisement and against any reduction of the representation of the southern states in Congress that any attempt to reverse or disturb it is hopeless. If this is the actual situation, we ought at least to know it. We must face the facts. Nothing is to be gained for the negro or for the country by trying to avoid them. Has disfranchisement really been decreed by the people? If it has been, are we mocking the negro and deceiving ourselves by keeping up the discussion?

My sympathies are wholly with the negro who asserts his manhood, insists upon all his rights, and will take nothing less. I have neither sympathy nor respect for the trimmer or temporizer, whether of high or low degree, who is willing to crook the knee for thrift or barter principle for a job, who preaches patience and silence under wrongs that cry to heaven for justice. Nevertheless, it appears to me idle to discuss disfranchisement unless, somehow or somewhere, we can strike a direct blow at it. For thirty years the process has gone on under our eyes, for thirty years we have been looking for some way of putting an end to it, and no way has been found. The difficulties in the way of a direct attack upon it have thus far proved insuperable. There is no doubt that in the fullness of time the injustice and impolicy of excluding the negro from the political and social system will be seen and confessed. But an indifferent North cannot meet a united and resolute South. To work out the rights of the negro by mere appeals to public sentiment will be a work of generations. It will be accomplished sooner by the operation of natural causes. Slow as they are, they will outrun the moral forces of public opinion. The South will find out that it does not pay to degrade the negro, before the country at large finds out that it is a national folly and crime to degrade him, and much more before the country does anything about it. When the South understands, as sooner or later it will be made to understand, that a professedly free state cannot stand on class distinctions and degraded labor, the South will come to its senses and treat the negro as a man. But this is a long road. It means subjection for the negro for this generation, and perhaps for generations to come. If there is any alternative, we ought to find it out and act upon it.

If the Maryland scheme to disfranchise the negro is intended to raise the direct question of the validity of the fifteenth amendment as a part of the federal

constitution, it may serve to draw public attention to the front of brass which disfranchisement now presents to the country, but it can hardly add anything of value to the existing law. No sane man has ever doubted the validity or operative force of the fourteenth and fifteenth amendments in every state of the Union. Whether a particular state voted them in or voted them out is no matter. And the Maryland movement is no more brazen in substance, if it is in form, than the whole disfranchising process from its beginning in Mississippi thirty years ago. It has always stood upon the assumption that the amendments, valid or invalid, are worthless, because public sentiment will allow them to be openly disregarded, and three decades of time have proved the truth of this assumption.

The course of events for years has gradually been forcing me to the conviction that the political fate of the negro is in his own hands, and that he must work it out for himself. There is a remedy for disfranchisement, if he will apply it, more effective than any for which he can look to the dominant race. In eleven states where he is allowed to vote there is a negro voting population sufficient to hold the balance of power in any close elections. If these negro voters can be organized and held together, resisting all attempts to divide or seduce them, with the inflexible purpose to make justice to their race the only political issue, and to cast their votes in a solid body against every candidate not unequivocally pledged to secure it, the political leaders can be brought to terms. Two or three defeats will do the business. I know the objections which can be urged against political organization of the negroes upon the race issue, but they are driven to the wall and are justified in resorting to this or any lawful means of vindicating their rights.

It would call for leadership of the highest order, for sacrifice, and a devotion to principle which might stand as an example to the world. Yet it is an eternal truth that men's fortunes are in their own hands. The whole philosophy of freedom is sounded in that inspired and inspiring line of Bryon's apostrophe to the struggling Greeks, a call that ought to ring forever in the ears of every negro:

"Who would be free themselves must strike the blow."

LIFT UP THY HEART

Lift up thy heart! Not as a beggar blind,
With trembling hand, holds up his cup;
Abject, appealing for the uncertain dole;
But as the thirsting flowers receive the dew
And, draw from out the sun, toward which they lean,
Its gold; transmuting these in turn,
To beauteous form, to fragrance flung
Upon the air, freely, to glad the sensate passers-by.
So raise thy empty chalice to that sun
Which draws upon the deeps for fresh'ning dew!
The limitless, all potent "cause!" need, and supply!
Material, and impalpable! Thine no beggar's cry!
All, all is thine already ere thou ask;
Receive now to thy need the brimming cup;
All that to present use thou can'st employ.
Lift up thy drooping head, as doth the flower.
Beauty and fragrance be thy soul's sweet dower.

Truro, Nova Scotia, Canada. M. B. W. RANDALL.

A wise man is never so busy as in the solitary contemplation of God and the works of nature. He withdraws himself to attend the service of future ages. He that is well employed in this study, though he may seem to do nothing at all, does the grandest things yet of all others in affairs both human and divine.

—*Seneca.*

THE DEMAND OF THE FILIPINOS: INDEPENDENCE

The following document has been sent out by V. Singson Encarnacion, President of the National Progressist Party of the Philippines. It deserves a careful reading.

Resolution Unanimously Adopted in the General Convention of the National Progresista Party, Held on February 6, 1910, in the City of Manila, Philippine Islands.

WHEREAS during the last twelve years of American sovereignty in the Philippine Islands, several resolutions, among them tnose introduced by Senators Bacon, Tillman and Stone and by Representatives McCall, Williams, Burgess, Hardwick and Slayden, were presented to the Congress of the United States, for the purpose of obtaining from said Congress an express and definite declaration that it is not the intention of the American people to retain indefinitely the Philippine Islands, but to aid the Filipino people in establishing their national independence;

WHEREAS such resolutions have met with the unanimous approval of the whole Filipino people;

WHEREAS the attitude of a great majority of American citizens residing in the Philippine Islands, maintaining that a perpetual American sovereignty over these Islands is the only means to induce the investment of American as well as foreign capital, thereby impliedly asserting that the Filipino people would never be able to set up a government that would give the necessary protection and security, has given rise to a profound concern in the minds of the Filipinos as to the final political destiny of their country;

WHEREAS the prestige of the Administration in the Philippines and the peace of mind of the Filipinos demand from the Congress of the United States a formal declaration or express promise, assuring them their political independence and the integrity of their territory;

WHEREAS with such a promise or formal declaration the Filipino people would look forward with more confidence to their future, work out with more faith their progress, and co-operate with more enthusiasm for the advancement of the American policy in the Philippine Islands, thereby establishing and insuring the necessary harmony between Americans and Filipinos;

WHEREAS The Philippine Islands being a mere dependency of the United States are and will because of this status be exposed to transfer of sovereignty, alienation, and dismemberment, by virtue of treaties, and diplomatic settlements and agreements, or of any other arrangements;

WHEREAS it is not probable that any foreign power will claim or assert sovereignty over, or acquire title to the Philippines, or any part thereof, if the right of the Filipinos to independent national life is formally recognized and declared by the Congress of the United States;

WHEREAS a declaration by Congress to the effect that the Philippine Islands are not a mere dependency of the United States but a nation placed under her tutelage and honor, entitled to a free and independent existence, would protect this country from the danger of the transfer to or any other ulterior disposition;

WHEREAS the absence of such a declaration causes some of the Filipino people to believe that American sovereignty will be permanent, and others that Independence of the Philippines is a question dependent upon a few prominent men in public life and upon political parties in the United States, rather than wholly upon the will of the American people;

WHEREAS such a declaration would be in accord with the principles of the Declaration of Independence of the United States, as well as with the history and traditions of the Great Republic; would clearly and unequivocally confirm the personal promises and official declarations of Presidents McKinley, Roosevelt and Taft; and, while honorable to the people of the States, would put an end to the present uncertainty and disquietude of the Filipino people;

THEREFORE, We the Delegates of the National Progresista Party, in General Convention assembled, unanimously

RESOLVE, That the Congress of United States be respectfully petitioned for an express and solemn declaration that it is the unswerving purpose and intention of the United States to grant the Filipino people their independence; that American sovereignty over these Islands is temporary; that it is the desire of the people of the United States to delives

to the Filipino people, when independence is granted, the whole territory known at present as the Philippine Islands; and that it is not her intention to cede, alienate or transfer them, in whole or in part, now or at any time hereafter; and it is further respectfully petitioned that this declaration of the Congress be communicated to the powers.

This document gains force from the fact that it comes from the Progressist Party. The Nationalists have long made an insistent demand. The Progressists have steadfastly annonuced their belief in our sincerity; they have acquiesced in our policies; they have co-operated with our government. Only deep and general fear that the United States does not plan to keep its pledges would force such a petition from them. The outlook must seem desperate indeed to all Filipinos. Everyone who seriously thinks upon Philippine matters knows this fear to be well-founded. In acknowledging receipt of the communication we said, among other things:

"I read your resolution with interest and am glad that you have passed it. You cannot too vigorously press it upon the attention of Congress. You must be aware that ignorance and apathy regarding the Philippines prevail among our people. Few in the United States know or care what is passing there. Silence gives consent and acquiescence has fostered the feeling among us that all is well in the Philippines and that you are contented with your lot and our control. It will require many and vigorous declarations on your part to arouse us from this conviction. Personally, I do not believe that you can count upon the United States granting you independence unless you clamor loudly and constantly for it. There are but two conditions which will lead to our relinquishment of control; *First,* if the United States becomes convinced that our holding of the Islands will require an intolerable expense for defence and is likely to involve us in war with some other power. *Second,* if you so constantly and so loudly clamor for independence, complete and immediate, as to weary us by your importunity. In no other way can you arouse the conscience of our people or convince us that you are not happily contented. Meantime, delays are dangerous. If you are ever to have your independence, the announcement should be promptly made, and the fulfillment must not be long delayed. Every day that passes rivets the chains more tightly upon you. You know, as I do, that the resources of your country are being mortgaged and that concessions and opportunities are being granted to foreign holders of wealth. Every such alienation strengthens the influence that operates against your independence. This influence will soon be too great to be successfully combatted. You have spoken none too soon. If you really desire Philippine independence you must not stay your voice."

It is time that we in the United States rouse ourselves from the apathy which numbs our conscience upon the Philippine question.

University of Chicago. FREDERICK STARR.

EVENFALL AT THE GATE

A rose-shot purple on the sunset hills,
And skies of golden fire;
Silence that, like a benediction, fills
The hour, save where the lyre
Of ocean throbs in strains that fall and rise
Against the harbor bar;
Then dusk, and on the brow of Tamalpais
Trembles a single star.

—*Ina Coolbrith.*

The Church

There is only one place in the world where the deepest and most lasting needs of human nature are met. "Unchanged by changing place," the church remains for man what the noblest have always meant it to be, the path to fulness of life. Like every other institution its history is full of the mistakes, bigotries and crimes of man, some of which may still be found. But so deep is the need for those things which the church tries to contribute to every community, that it is still the good and not the bad who turn to it for guidance in their ways.

Some of the old time functions of the church, such as education, philanthropy and social intercourse, have been supplanted by other institutions; indeed, the efficiency of our schools, settlements and clubs, is greater than it ever was in the days of church control, but nothing has arisen which supplants the church. Here alone man is viewed as a soul, needing the conscience stirred and his sins forgiven. Here alone the practical work of life in the light of eternal values is accomplished. Here we have the call to duty, the fostering of reverence in the presence of the awe of life, here faith, hope, sympathy, and devoutness are treated as fundamentals. Here the "ought" of conscience is strengthened by the proclamation of unflinching righteousness. The hospital is not for the broken and contrite spirit, nor the club for the worship of God, neither is it the purpose of the settlement to stir in men and women that homelessness of the soul so essential to the vision of the children of God.

The church should communicate the highest power needed in all other spheres. To the church nothing should be secular but all sacred. The politics, economics and social life of the century should be as often touched by it as the injustice or sin of the Bible days. It must never act as if spiritual things were only dead issues. The church must be more than the ambulance corps in the great caravan march of human life. Good, that it does attend the wounded by the way, the discouraged, the sorrowing and the weak, but its place is at the head of the march, where the prophet souls of all the years have led. The charter of the church is still to seek justice, love mercy and walk humbly with its God. It may seem right to criticise the *Good* Samaritan that he only cared for the victim of the robbers on that road from Jerusalem to Jericho. The social workers of the day may call for a *Wise* Samaritan who will do the modern thing, light the dark road and see that it is adequately policed, but the *Best* Samaritan is that institution which not only cares for the victims, not only lights and guards the road, but which also seeks the robbers to turn their hearts from violence to love, from wickedness to the ways of God. To be as sensitive as a conscience to the wrong of the times and as earnest as God for its righting, with charity for all and malice toward none, the church can be earth's leader to that democracy of our vision, the City of God. E. A. R.

Rochester, N. Y.

It matters not what the sphere may be
That we are here to fill;
How much there is of seeming good,
How much of seeming ill;
'Tis ours to bend the energies
And consecrate the will.

—*Martin Laws.*

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THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES

MATTER AND SPIRIT.—The more harmonious a man or a society keeps the relation between matter and spirit, the happier is the life. The more service that mind wrests from matter, the more it is *spirit and power.*

The spirit of God rules over matter. Only the spirit of Christendom builds itself a kingdom outside of matter. Therefore in the spirit of God alone are the powers of a new world, of changes, improvements, progress by which men live; . . . If our Christianity is again to have life it must address itself to matter.

Thou speakest with ecstasy of the salvation that is thine in Jesus, and searchest to mediate that joy to a fellowman. But if matter were in thy power, if thy salvation could only stream into all the garrets and cellars in which fellowmen are stewing, that would be a proof, a salvation for which thou wouldst willingly give all thy theological dogmas, all thy pious prayer-books. What is eternal life if not the stream of health that flows out from the throne of God, that pours its healing waters not only over the heart and mind, but also over the body and its members? What is this future kingdom if not a new earth in which righteousness dwells? What do the words that celebrate thy heaven say? "I will wipe away all tears from their eyes."

Even so, thou sayest, but all this is to be understood in a spiritual, not a material sense. Spiritual? Does not the apostle Paul tell us of our celestial bodies that we shall put on? Does not the revelation of St. John speak of the heavenly Jerusalem that shall descend upon the earth? The heavenly body—is that no body? Is heaven identical with nothing? Is it God's purpose to destroy his creation or to cleanse it? Does not the whole Bible say to us: The end of God's dealings with man is bodily renewal?

But thou repliest: "The glorified body will indeed come; but now we are in the midst of dust and evil. When the world passes the better will come. Then death will be swallowed up by life, evil will vanish and one life, one light shall shine through all God's new creation."

Again thou puttest everything off to the future. How canst thou talk so calmly of the future and not have a desire today to give thyself to the power of this eternal life? Did Jesus always set tomorrow against today? Was this not rather the way of that unprofitable servant who said: "My Lord tarries, therefore I will do what pleases me." Did not Jesus say: "Let your loins be girded and your lights be burning?" Should we not make this future true and bring it in by our daily faith and works? O, if God in some future is going to bring all creation into his saving power, why now hesitate and tremble? Why say to matter, "We know you not?" Why say to "dust," which God will redeem in the future, "We despise you?" Why not say to the earth, which God will renew and fill with his life, "We renounce you?" Why not this moment claim for God the whole creation? Why, O Christendom, so weak, so lame, so faithless? O forsake doubt, destroy the cobwebs of theology and be clothed in the spirit of God, then matter, which thou now abhorrest but which is thy master, will be in thy power.—*Herman Kutter, in "Thou Must."*

TEARS

In tears, the heart oppressed with grief,
Gives language to its woes:
In tears its fullness finds relief,
When rapture's tide o'erflows!
Who, then, unclouded bliss would seek,
On this terrestial sphere,
When e'en delight can only speak,
Like sorrow, in a tear?

—*Metastatio.*

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Series 1.

Compiled by Evelyn H. Walker. Illustrated by Bertha E. Jaques, Eva E. Adams, Mabel C. Dibble and Other Artists.

1. I Dreamed of Paradise.—W. C. Gannett.
2. She Doeth Little Kindnesses.—Lowell.
3. Through Thee Alone the Sky is Arched.—Emerson.
4. But Love Shall Live Forevermore.—F. L. Hosmer.
5. Your Love Has Made My Life Seem Fair.—Algernon Tassin.
6. The Stars Come Nightly to the Sky.—John Burroughs.
7. While Thy Soul Lives Thy Friend is Thine.—Lucy Larcom.
8. If Friendship On Me Smile.—Emerson.
9. Wherever We Go, Love Goeth Too.—W. C. Gannett.
10. Blessing She Is.—Lowell.

Hand illuminated. Each.....10 cents

Friendship Cards

Series 2.

Compiled by Frances L. Lester. Lettering and decoration by Bertha L. Corbett.

1. I Had a Friend.
2. But of Old Friends, etc.—Lowell.
3. The Joys of Friendship.—Rowe.
4. A New Deep-hearted Friend.—Hayne.
5. Old Friends.—George Eliot.
6. I Have Found a New Friend.—Crosby.
7. What a Thing Friendship Is!
8. My Soul is Fed by Such.—Burton.
9. But Friendship is the Breathing Rose.—Holmes.
10. Oh, the Comfort, etc.—Dinah Mulock.

Hand colored. Each.....10 cents

Flower Messengers

Illustrated by Irene Jerome Hood.

1. Flower Messengers.—Evelyn H. Walker.
2. Did'st Thou, My Dandelion?
3. It is but a Daffodil!
4. Just a Head of Nodding Clover.—Juniata Stafford.
5. Sweet Brier.—William Byron Forbush.
6. The Water Lily.—M. F. Butts.
7. Who Plants a Flower.—W. Emmett Gatewood.
8. Flower in the Crannied Wall.—Tennyson.
9. The Buttercup.—Margaret Deland.
10. Spring Violets.—N. P. Willis.
11. The Rose.
12. Each Heart Knows Some Familiar Flower.—Priscilla Leonard.
13. Tell Her, Daisies!—Louisa Parsons Hopkins.
14. Sweet Pea.—M. F. Butts.
15. Pansies.—Ida Scott Taylor.
16. All a Daisy Has to Say.—Frederick Langbridge.
17. O Gentian Dear.
18. Forget-Me-Nots.—Ella Higginson.

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2. A Wish.—Margaret Sangster.
3. Wings.—Danske Dandridge.
4. The Duet.—John B. Tabb.
5. The Blue Bird.—John B. Tabb.
6. A Christmas Wish.—Evelyn H. Walker.
7. Love Be True To Her.
8. May Sun and Moon and Little Stars.—Evelyn H. Walker.
9. A Joy Within, A Hope Ahead (For Easter).—Evelyn H. Walker.

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